A

DISCOURSE

Concerning

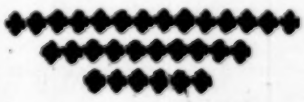
SCHOOLS

And

School-Masters.

Offered to publick Consideration.

By *M. N.*



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A Discourse concerning Schools, *and* School-Masters, *Offer'd to publick Consideration.*

THat the *Education* of Youth is one of the greatest concernments of the Nation, is a Truth so obvious to every ordinary understanding, that I shall not need to insist upon the proof of it. Since 'tis plain, that the *Scholastick State* lays the ground-work and foundation of the other three States, *viz. Oeconomical*, *Ecclesiastical*, and *Political*; wherein the Societies take their measures of goodness and felicity, from the nature of those Methods which were used and that success which hath bin obtained in Schools; all persons generally behaving themselves in their several stations, (which providence fixes them in) according to those Principles their childhood was first season'd with, and that improvement of parts and manners they brought from thence. What is it that furnishes Families with dutiful children, industrious servants, discreet Masters? that supplies the Church with able Teachers, devout Hearers? that keeps Subjects in obedience to their Prince, in a quiet and just demeanour towards one another; but the powerful impressions of an early Institution, which being once well settled grow into habits, and become cor-natural to the temper and very constitution of the mind, not to be removed without great violence, and the continued efforts of ill company and constant debauches or diabolical infusions. Again, 'tis no less observable, that 'tis every mans care and main design, to provide well for his children after him, and to transmit happines to his posterity: and this care is visible enough in their leaving honors and estates many times purchased with their own disquiet and sin to boot. Now let me ask, what those Legacies of the Parents love will avail, what the laws themselves, which by bounding property are to secure those estates to them, will signifie; if our Children that are to succeed us, are not rightly principled in Piety and Obedience and the rules of honesty, & so prepar'd to a due observance of those Laws; which if not kept by them as well as us, all our care & provision for them wil come to nought, and the next age that treads

upon our heels, if let loose to licentious or factious practices and opinions, cannot but ruine all the benefits of our Peace, and the interests of our Religion; with this advantage, that their Predecessours must bear the blame of those miscarriages which proceeded from a neglected education of their children. Nay, I shall appeal to the Story of our late villanous changes, whether a few phanatick ill-principled spirits may not get partly power to destroy, partly credit to corrupt the rest of their fellow subjects from known rules of duty; as frequently those currs, which spend upon a wrong scent, are apt to mislead the whole pack.

This being, as it is amongst all men, who guide themselves by reason, agreed on; It may justly provoke the admiration of any considering person, that all sorts of people should be so remiss in this point, that amongst other provisions they seem to look upon education as the least necessary, and think that charge lost which is spent in breeding their children; which their extream lavishness on other occasions and their sordid thrift in this doth abundantly testifie.

Res nulla minoris
Constabit Patri, quàm Filius.
Nothing shall stand the thrifty Dad
In less then th' breeding of his Lad.

Not to mention those of quality, & take notice only of the rabble we meet with in the streets; it must needs pity any Christian heart to see the little dirty Infantry, which swarms up and down in Alleys and Lanes, with curses and ribaldry in their mouths, and other ill rude behavior, as if they were intended to put off their humanity, and to degenerate into brutes. What hopes may we entertein of posterity, when the better sort are sent over to forreign Schools of vice, to learn fashions, to court mistresses, dance *à la mode* and swear with a grace; and the worser sort are sent no whither, but learn to imitate and outdo those sorry examples they have at home.

Nor is this neglect to be charged only upon particular persons in their private sphere; but the publick also may be thought to partake in the same guilt: when we consider 'tis the only way to ascertain to our posterity the fruits of our late blessed and wonderful Restauration, and that so little has bin done towards it, and that that little too has bin so little look'd after and observ'd. Indeed it must be confess'd, that the Publick Counsels have

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in the main bin very worthy and juſt and induſtrious in order-ing the great concerns of our peace, and in re-eſtab iſhing the Church in its antient Revenue and Reverence. And ſomthing by the by has bin toucht at for the Catechizing of Youth, for the Maſters abjuration of Covenant. and ſubſcription to Church Order's. But that either ſo imperfectly worded, as to afford an eaſie evation; or ſo poorly put in execution through negligence or corruption of Officers, that the law had as good never bin made. I do not ſpeak this with any imputation to the Honourable Aſſembly of *Parliament*; but with ſome reſentment of this in-advertency bewail the fate of Schools, (which either have no patrons or their patrons no will to aſſiſt & promote their cõcern-ments) and pity the condition of poſterity, which is no neerer lookt to, no better provided for. It muſt be acknowledged, our worthy Patriots have buſineſs enough before them, to fill their hands and hearts, to take up their thoughts, and to imploy their diſcourſes. But when I find grievances of a meaner alloy conſi-dered and redreſſed; I could not but conc'ude, that they would in their wiſedome have judg'd (had there ſtood up any one to repreſent) School-grievances and fraud and cozenage in that Myſtery of as great and ill a Conſe-quence to the publicke, and as worthy their debate and a ſpeedy remedy as many of thoſe which are come into Acts. Whereupon in the ſilence of all others, I thought my ſelf obliged to take notice of this ſubject, and rather to extimulate ſome o-thers, who being better acquainted with theſe things may make out further diſcoveries, then out of any confidence of an ability in my ſelf to ſpeak much to purpoſe in a thing of ſuch moment, I have adventured to tender to publick conſideration my unpo-liſhed thoughts concerning the ordering of Schools to the bene-fit and improvement of Youth, and the advancement of Learn-ing and Religion.

And firſt, to ſpeak of *Stipend*: reward being the very life of action, and the main incouragement of diligence.

Quis enim virtutem amplectitur ipſam, præmia ſi tollas?

For who imbraces virtue's ſelf, If you take away the pelf?

'Tis the Salary which makes Schools and Learning flouriſh. *Chi ben paga, ben impara*, ſayes the *Italian*. The conſcience of doing publick ſervice, and ſatisfaction of diſcharging ones duty, is not a ſufficient recompence for the toil of teaching. In Courts

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of Law and equity no under-Clerk or inferiour Officers place, but may vie, for the profits of it, with the faireſt penſion of any publick School. Miniſters themſelves, who inſtruct us to expect future rewards, yet without a fair preſent maintenance would fall into the contempt of the vulgar, and their labours prove ineffectual. And this is the caſe of Schools: no imployment more publickly uſeful, none more toylſome and painful; yet no one more ſleighted even to reproach; no one leſs rewarded or regarded. 'Tis a great ſcandal to the Nation, and certainly as great a grievance (if rightly conſidered) that no one ſort of men are greater ſufferers in this kind, then Schoolmaſters. Yet this muſt be ſaid in commendation of our Anceſtours, that their proviſion was very competent, and that the indowment of Schools was in proportion to the eſtates of thoſe times very fair and honorable. When workmen wrought for a penny a day; when that Land which is now worth 40. or 50. *s.* an Acre, was then thought a dear bargain at ten groats; when every thing was cheap but money; forty pound *per Annum* was a fair livelyhood, and better then, then 200. *l.* now perhaps. But what do we add to our forefathers ſtock? The Truſtees and Governours in the ſeveral Corporations ſhare the Improvements amongſt themſelves, take all above the Salary for lawful prize, and leave the Maſter to the bare old allowance, notwithſtanding the vaſt increaſe of the old Rents. So that by this means Schools are become Impropriations, and lay men (ignorant fellows) run away with the incouragements of Learning, & receive the rewards of the Maſters induſtry. This abuſe would deſerve the *Parliaments* notice, and a ſevere account to be taken of the Revenues of Schools; which might be done by requiring all Maſters and Governours to give in a perfect Inventory of School-Lands, Houſes, *&c.* with their yearly value, and ſetling accordingly an honourable Salary upon the Maſter, with reaſonable abatement for Repairs and the Charges of the Overſeers. This courſe would invite men of eminent parts and abilities into School-work; whereas now 'tis made the Sanctuary of many idle inſufficient perſons, who have no hopes elſewhere; or by thoſe, which have any merit, deſign'd a ſtep to ſome Church-preferment. It cannot then be expected, as things are, that the Schools of this Nation (excepting ſome few, which are Illuſtrious, and of Royal Foundation) ſhould be in any tolerable condition.

Having

Having taken notice of the mean support and slender maintenance, let us next take a view of the *Methods* of teaching used in Schools; and see what disorders may be met with in them. I shall not pretend to be able to judge and give definitive Sentence, what is the best method; though we ought to have that regard to Antiquity and the custom of former times, that we are to be very tender, how we prefer our own novell conceits to their tried and approved usages; and that we do constantly adhere to that method and way which their practice, back'd with publick authority, hath chalked out to us, till authority do recommend another. They do almost in all Countries entertain the same Grammar, and go by a certain rule of teaching; *Despanter* obtains in *France*, *Alvarez* in *Spain*; and all *England* over heretofore, *Lilly* and *Camden* were in the hands of Youth. And indeed there is the same reason for *Uniformity* in School, as in Church: the variety of Methods (supposing they were all severally in themselves very good) doing very much mischief, by not only distracting young heads, and discouraging them, and putting them back upon their removes to new Masters; but also making a fundamental difference in their course as they proceed to other studies. I have heard that a Bishop, at an examination in a publick School, receiving an answer out of the common road, from a child, which had come lately from a private School, made this Reply, *What*, says he, *Puritanism in Schools too?* And so it is with us now, since these licentious times have overthrown all order, and broken us into so many sects and factions; the Schools have been infected with that Fanatick Irch, and like Independent Congregations have bin variously administred by new Lights, according to the fancy of the several Teachers, that I dare say there are as many Grammars taught as there are Grammarians to teach, if not more. It would be well if these loos brooms were gather'd again, if not into the old, yet into some one Model. 'Tis likely enough the old way may have some inconvenience, many defects and redundancies; why may not the same course be taken by us, as by the States of *Holland*, who upon such an occasion imployed *Vossius* to revise and mend and complete the old Grammars both Greek and Latine, which are now accordingly read in the Low-Countrey Schools; or, for better satisfaction, what if the *Convocation* would please to order some of their number, taking to their assistance some of the most able

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Masters, well experienced in teaching, either to correct what is amiss in the old Institution, or to draw up a new body of Rules and System of that Art, with the advantage of later inventions. It would be a thing not unworthy the care of Church-men, and that for which posterity would pay thanks to their memory. Some eminent Divines in former ages have descended to that care, Dr. *Collet*, Dean of *Pauls*, *Erasmus*, *Card. Woolsey*, &c. In the mean time, I shall appeal to any man of sober Judgement, whether it be consistent with the Nations good, to banish schism out of the Church, and countenance it in Schools; and whether our *English* Youth, which is thus nursed up in faction, is like to be well taught.

When the Stipends and Methods are thus established, I should further propose, that there should be no allowance for any one whatsoever to keep a *private School* upon his own account, unless it be the Clerk of the Parish, whose office it should be (with an allowance for it) to teach all the Children of the Parish at certain hours each day to write and reade, and that by the direction and under the inspection of the Minister; and on Saturdays to prepare thē for their publick answering in the Church to the Catechise-questions: and that when children are thus far instructed in their own Parish, they should be then sent to some publick School, unless the Parent were of an Estate to keep a Tutor (to be approved by the Bishop) in his house, or were of so low a fortune, that he could not be at the charge of breeding his Child a Scholar. For without question many of those whiffling undertakers, that appear not in publick Stations, but venture out upon their own private bottom, besides that they drain the publick Schools, to their great hindrance and discouragement, Citizens being easily pleased with any thing that is new-fangled; may very well be suspected to have no honest warrantable design, if they be well inquired into. I shall readily crave pardon of any one which shall be injured in that information which I have received; but must think my self oblig'd in justice to the publick, to let it be understood, what ill offices may be done it (as I have heard) in private. There are at this time about the City several Masters of private Schools, which have bin and are still *Covenanters*, *Presbyterians*, *Non-Conformists*; some of whom have been outed out of their other mens places for Schism: who yet are incouraged by the confluence of youth from the City,

and

the favour of some Noble Families: One at *Clapham*. One at *Totenham* High-Cross. One or two at *Chelsey*. One or two at *Newington*. One at least at *Hackney*, &c. and so (as I am told) throughout the whole Kingdom those of that party are designing the same course. Whether this be the fault of the under-Officers, a sort of men that by ill execution of good Lawes have alwayes brought an *odium* upon the Episcopal Authority, which imployes them, and the sacred Order it self, upon which they depend: or whether it be the craft and cunning of those Merchants of the Faction, who rather then sit out will play any game, I am not able to discern; Authority may be satisfied, if it may be at leasure but to make the inquiry. However, it hath a very ill face, and portends unluckily enough to the peace of the Nation, that there are suffered such *Seminaries of Faction*, as if it were designed, that Posterity should retrive the *Good Old Cause*, and the Children should carry on *the Work of the Lord* in the following Generation, which hath proved too hot in curs (Thanks be to God) for the Father's fingers. Will not these suffering *Brethren* have a fair Opportunity of being revenged on the *Reverend Fathers* of our Church, for their severity in turning them out of unjust Livings, by training Youth to a contempt of Church-Authority and Order, and keeping on foot Nurseries (like *Barksteads* Regiment) of those who may hereafter make up a Schismatical Army?

My Lords, You had much better have continued them in the Pulpit; they will do ten times more mischief now amongst the Lambs, then they could have done amongst the Sheep. What they did then, was like stealing of standing Corn out of the Field, but rubbing the Ears; but what they do now, is stealing the Seed, the next years Crop, which the Civil Law hath determined to be a far greater theft. They have sufficiently spoiled the present Age, must they now be turned loose to spoil the next Age too? If those Spirits by their Religious canting could carry away Men and Women from their Obedience to the Father of their Country, and from the bosom of their Mother the Church, ah! *My Lords*, Are they to be trusted with the Children? I am of Opinion, that if the *Vicar General* would instead of School-Licences give them Licences

to practise Physick, he might doe the whole Nation a good Office: For by this means, those of their own Tribe being the onely persons that would probably make use of them, they might in some reasonable time give a fair account of the whole Fraternity; as we use to rid our houses of Rats, by teaching one to eat Rats flesh, and then hanging a Bell about his neck he will never give over till he have ferreted all the gang away. In good earnest, it would be more prudent to advise his Majesty to allow all that have suffered in that kind, and are otherwise unprovided, (which will not be many) a moderate Pension out of his Exchequer, then thus to admit them to an imployment, which may be of so dangerous a Consequence to the publick Peace. And whereas they pretend not to intersmeddle with the Instruction, but leave that to a little Officer, some puny Fellow they get from the *University*, who may subscribe according to the Act, while themselves keep their own Conscience free to the Godly Design: besides, that it is plain enough what danger there is in their very Converse and Example, in their Hums and Haws, in their Graces and Family-Exercises; it being so familiar with Men of that Principle, to sow Sedition in their very Prayers, and to make Religion it self a Stale to Faction: I say, besides this, it will be found upon inquiry that they do too execute the Teaching Part, by spending considerable portions of their time in examining and taking account how their Children profit; though this must be said in their behalf, that for their teaching of Letters there is not that fear of a *Presbyterian's* doing much mischief, seeing it may be supposed they cannot be very communicative of what most of them have not; but it is believed, it was the intention of that Act to take from them the Opportunity of spreading the Leaven of their Factious and Disloyal Opinions, which they can more effectually do in the Duties of the Family: And it may be easily guessed by the Relations, on what errand those Children are sent to such Masters or Landlords, namely, that they may learn to fear God, and disobey the King and the Church, (as their Fathers before them have done.) I am somwhat the more earnest on this Subject, because it must be confessed, that those who were censured unfit for Church-work, ought to be judged much less fit for the work of the School; and if the

Priests

Priests are denied to the Fathers, much more should the Children be kept from them, unless we would verifie that Proverb, that *The Fathers have eaten sour Grapes*, and now *the Childrens teeth* must be *set on edge*.

To come then to the last and chiefest Consideration; How *School-Masters* themselves are to be qualified, that they may laudably perform the great Trust and Duty which is charged upon them. What difficulties the Work hath in it, to encounter all kind of Tempers, and improve all sorts of Wits, to be *ingeniorum & morum artifices*, to fashion Minds and Manners, to cultivate rude Soil, and dispose Youth to Virtuous behaviour against their Natural inclinations; what cares and pains, what great abilities of Prudence and skill and all Virtue, what a Cycle of Knowledge it requires to instruct others in the grounds of Literature, to raise their Parts, to heighten their Fancy, to fix their thoughts, and to crane their *Genius* to the pitch, and so prepare them for publick Service, is a thing more easily discoursed then considered, more talked of then taken notice of. It is a great wonder of Providence, when we look on the present Constitution of Schools, how much contempt, and how little incouragement is shewn to the Profession, that there are any able and worthy men of that way; and sure whoever they are, it was at first not the spontaneous Election of their own mind, but some outward necessity of Fortune, or some other Fatality that condemn'd them to those Galleys, and tied them to that Oare, seeing those that are ingaged do most upon the stocke of their own credit work through the flint: So true is that,

Quem Jupiter odit, Pædagogum facit.

To whom a spite *Jove* takes,
Him Pædagogue he makes.

Were Parents obliged but for some time to the trouble of instructing their Children, (they think it trouble enough to have them in the same house;) they would quickly be convinced, what respects were fit to be paid to him, who under-

takes such a charge, and what pardon he would deserve at their hands for small failings, when themselves cannot secure them from great ones. But were the forementioned course taken, of proportioning the Salaries to the improvement of Rents, there is no question to be made, but Schools might be well provided with gallant and able men, who might discharge that National trust with brave success, and yet with great Splendour and much ease. Were that done, young Scholars at the *Universities* would prepare themselves for School, as for a handsome Preferment; whereas now nothing but pure necessity can put them upon that way: They would practise to talk Latine fluently, that they might readily entertain any stranger, (which now many that have the Reputation of good Scholars are but clumsy in) and poure forth Verses and Declamations *extempore*; they would study the Classical Authours thoroughly and digest them, acquaint themselves with all the Critical parts of Philology, and the Elegancies of the Language, and the Customs of Antiquity: How many *Erasmusses*, and *Melanthons*, and *Scaligers*, and *Puteans*, and *Vossiusses*, should we have amongst us in a short time, if Literature were but thus encouraged? whereas now generally the Pulpit is made their ultimate Design; and when they set once a preaching, they lay their studies of Humanity aside.

Before I part with this, I must not forget one thing, which I take to be a main Cause of the Masters toil, and the Scholars non-proficience; that as Schools now are, the Master takes too much upon him, and more then he can possibly with any credit discharge: For you shall see in most Schools but a Master and an Usher, and sometimes but one set over a Company of Boyes, whose Capacities and Ingenies may be sorted perhaps into seven or eight *Classes*. It is not possible one or two men, (let them work their hearts out) should suffice to this Duty: Wherefore, if it were so ordered that every great School might have for each Form a Master, who might be as the Intelligence of that Sphere, and wheel it about with him through the whole *Encyclopedy* of School-Learning, (with a Rector or President over them all) the work would go on with great facility and chearfulness, and no less success.

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This is the course which the Jesuites take, and which makes them look'd on as the greatest Masters of breeding up Youth: And this would be very feasible, to have in every great Town almost such a School, at least one or two in a County. To instance. What were it for *Kings-Colledge* to supply *Eaton-School*, *New-Colledge* to supply *Winchester-School* with half a dozen young Masters, who might, as they ripened each his Company, return back to his Colledge; and there, if his Superiours shall judge fit, go on with those that are taken for the *University*, through the course of Philosophy: And so out of *Christ-Church* in *Oxford*, and *Trinity* in *Cambridge*, seven or eight, or half a score young men would not be mist; who if they were imployed in *Westminster-School*, which furnishes both those Colledges, might by dealing the work amongst so many hands make it very light and prosperous; and so of other Free-Schools, especially those that send Scholars to certain Colledges.

And this would be a pretty Introduction of young Masters of Arts and Batchelours into the World, and prepare them for a serious Scene of Action; and keep them from growing musty in the *University*, where Colledge-Commons, and the Walks, (if not good fellowship) indispose many for the Duties of an Active life; and to say Truth, what have they those Fellowships and Allowances for, but to serve the publick, which they cannot do better at first setting out then in this way. And for places of lesser note, *Servitors*, when they are arrived at Degrees, may be sent to Officiate for a time appointed, and not have Orders presently given them, and to be put to their shifts (as heretofore) in the Ministry, when their necessities recommended them to *Presbyterian* Families or poor populous Corporations, where for a livelyhood they studied *placemis*, preached down the Church and preached up the Kirk: for it hath been observed, that your factious little Chaplains, and the Lecturers of your great Towns proved the *Boutefeus* of our late Troubles. There being one or two such Schools in each County, how easily will the Gentry fall in, how readily the other sort of people, especially if such Schools have some Colledges in either *University* allotted for their preferment upon solemn

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Probations; which may be eafily contrived without breach of any Statute. Nay, many Colledges we ſee are already ſo allotted, as thoſe I mentioned before: ſo Saint *Johns.* for *Merchant Taylors*: *Jeſus Colledge* for the *Welſh*: *Exeeter* for *Devonſhire* men, *&c.* and why may not the reſt be ſo ordered? And then for places of leſſer Note, as little Market-Towns, *&c.* where there is great number of Children, and ſome that their Parents would wiſh ſhould do more then barely write and read, which we ſuppoſe is the Clerks work to teach them: there as was ſaid before, may be one or two meaner perſons with a leſs Salary, who may be ſtinted too in their work; ſo as to teach onely Latine according to Grammar-Rule: for thoſe who would deſign further, ſhould be obliged to attend the great Schools; and no other School ſhould have Priviledge to fit Scholars for the *Univerſitie*, by which means there would be a great concourſe thither; and if the Gentry were numerous, there might be provided Maſters of other Faculties to take up their leaſure hours and intervals of ſtudy; *viz.* A Catechiſt, an Arithmetician, a Writing Maſter, a Maſter of Fence, a Dancing Maſter, Muſick Maſters, a Rider of the great Horſe; ſome old Souldier to teach them their Poſtures, and to handle their Arms, *&c.* And beſides this (which is the other advantage of your boarding Schools) the benefit of Aire might be procured, in the Summer quarter at leaſt, by removing two or three miles out of the Town to ſome convenient ſeat, which might with thoſe Improvements eaſily be purchaſed; as alſo other requiſites provided for the eaſe and Reputation of the Maſters, and the benefit & advantage not of the Scholars alone, but of thoſe Towns alſo where the Schools are kept. Nor would this Academical way tend at all to the diminution of the *Univerſities*, but much advantage them in their Repute, by certain conſtant Homages from all the Schools in the Nation, holding from them *in Capite*, governed by their Miſſionaries, and by their Rules; and at laſt according to their demerit upon Trial, expecting Preferment from them; to which Repute the mutual Emulation of the Maſters in their ſeveral Provinces being alwayes *in Fluxu*, and not Stationary; and the account that they muſt make to the Colledge which ſent them, would very much conduce. Now

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those Provinces or *Classes* might be ordered according to the several Stages, Scholars go in their School-learning, after some such Draught as this:

The first *Classe*, *Grounds of Grammar*, *declining Nouns* and *Verbs*.
The second, *Congruitie of Latine*.
The third, *Proprietie* and *Phrase*.
The fourth, *Oratory* and *Rhetorick*.
The fifth, *Poetry* and *Verse*.
The sixth, *Greek grounds*.
The seventh, *Dialect*.
The eighth, *Antiquity* and *Philology*.

But this Course may be left either to the Arbitrary discretion of the present Master, or else Regulated by the *Head* and *Seniors* of the Colledge, to which that School shall appertain according to occasion.

To make short, this last *Paragraph* is offered as a *Scheme* only upon sudden thought, on purpose to suggest to some more ingenious and better experienced Head, to find out an expedient for preventing the Masters toyl, and yet assuring the success: Nor hath the whole Discourse any other Design, then barely to represent some inconveniences in the managing of Schools, which are very visible to any one, but have not been taken publick notice of by any; not that the Writer of this is at all an *Opiniator* of himself, or hath the confidence of obtruding his crude and undigested Sense upon the great Council of the Nation, or hath indeed any concernment in the *Grievance*, further then his own Children, whom he shall provide for, whether this have any effect or no; or can entertain any great hope to have this Paper considered or lookt on by any of those who may be concerned in the *Redress*; much less was it in his aim to level *Satyre* at any one, any otherwise then honestly to discharge his own burthened thoughts, in resentment of

that

that which his mind told him deserved to be the Object of a publick care, with the same Freedome as he thought them. And if any one find himself aggrieved at the Writer, he must not blame him for having a greater tenderness for the publick good, then for any private person; and withal let him take this Character of him, that he is one bears that love to his Country, that Faith to his Prince, that Reverence to the Church, and that Honour for all true Worth and Desert, that he shall not be grieved himself to see his own Interest, his Reputation and dearest Concerns lie bleeding for their sakes; and will readily allow his forgiveness for any unkindness any one shall do him upon such a score.

Much more might be said concerning the Exercises, especially such as are to be performed publickly, and concerning the Discipline of Schools by reward and punishment: wherein I should particularly advise that *whipping* might be, if not totally laid aside, at least very sparingly used, and that upon Moral transgressions; as Swearing, Thieving, *&c.* and then too by the hand of some Servant, the Bedle or *Lictor* of the School; as an Office in it self servile, not at all beseeming either Gentleman or Divine to execute; or indeed becoming any thing of Ingenuity, either to act or suffer. Indeed the great indiscretion and intemperance of Masters in that, hath brought a very great contempt and hatred upon the Profession it self: and not to speak of the ill use some have made of it to lewdness (of which Instances are not wanting, but that they are odious) it being a kinde of uncovering nakedness: it doth generally more hurt then good, by making those that are dull more dull, and dispiriting the ingenious; and truly, wicked Boys (to whom it properly belongs) are by the frequency and commonness of it hardened; and being grown after a while shameless, and senseless of the Rod, having past the last remedy (as this is accounted) doe become incurable: whereas such are to be kept in a course of Discipline, as not to be mended with the most severe inflictions of present smart, which is quickly worn off.

To these Heads, and other Expedients, I do not want store of Observations taken up both abroad from other Countries, and at Home, in our own: but think it best to reserve them till

ſill ſome other time; if occaſion ſhall be offered. Again, I conſider, this is but a needleſs work peradventure: for when Salaries are improved, the Grounding Methods ſettled, and Maſters well qualified, as to their Abilities and Affections, theſe Maſters will in their ſeveral Companies for Superſtructure and Diſcipline, and other Prudential wayes, better poſſibly conſult for themſelves, then any by-ſtander can. Let me add, that in that Method by me laid down, there is not any prejudice in the leaſt intended to thoſe Maſters, who are at preſent in Poſſeſſion of publick Schools; but on the contrary great advantage of Eaſe, of Honour, and of Profit. For ſuppoſing the number of Schools ſhould be reduced to that paucity there mentioned, out of thoſe Maſters might be choſen the *Scholarcha* or Rector of each School, and his Colleagues too, *pro hâc vice*, whoſe ſingle Forms would bring them in better returns, then their whole huddle of Scholars doth now. Thoſe of the leſſer note might be planted in the leſſer Towns, and nothing to their loſs. After theſe old ſtanders were worn off the Stage, then *Univerſitie* men might take their *Qu.*

I ſhall Conclude with an humble Addreſs to thoſe in place and Power: (it being not impoſſible that ſome ſuch may chance to let fall their Eye upon this Paper.) That the *Honourable Court of Parliament* would, as they tender the Peace of three Kingdoms, and the preſervation of their own good Laws, lay to heart, and take into ſerious Conſideration the neceſſity of wholſome Inſtitution for our Children; that they would give publick Schools a publick Countenance, and remove thoſe Grievances, which they labour under, by ſettling handſome Salaries, and eſtabliſhing ſome kind of Uniformity; That they would not ſuffer thoſe ſeeds to be ſcattered in the minds of Youth, which have in theſe late years produced ſuch a Harveſt of miſchiefs and confuſions; (upon this ground, that Royal Clemency is to be limitted to Perſons, not to be extended to Principles:) That they would take up that Noble Deſign of *perpetuating* themſelves in a well bred Poſterity: and Laſtly, That they would not be ſlow in a Buſineſs of ſo great and quick Concernment;

the hopes of the next Age lying at ſtake, Children growing up into Men apace; and what is taken in now being hardly cured hereafter, the Elder ſort affording very few examples of Converſion. That eſpecially, the Right Reverend the Biſhops, would not onely provide for the Sheep, but take care that the Lambs may be fed, as the great Shepheard and Biſhop gives them Order: That they would in their Dioceſes Viſit Schools, as well as Churches, and incourage Youth in Vertue: That they would pleaſe to uſe their Power for detecting the Frauds of Truſtees, and for reſtoring to Schools their Rights: And in fine, That they would injoyn their Ordinaries to be very ſtrict and careful what Maſters they admit, how they are qualified, and affected to preſent Government both of Church and State: For he that is an Enemy of one, can be no Friend to the other: And to call, eſpecially all private Teachers, and School-Maſters (what ever their pretence may be) to a publick Account; it being found a task almoſt impoſſible by all Methods the Church of *England* can uſe to recover thoſe perſons to a ſound Orthodox Senſe whoſe Childhood hath been poyſoned, and prepoſſeſſed with Schiſm.

FINIS.